

The Islamic Communication Patterns in Digital Da'wah on the Website Bincangsyariah.com

Serin Himatus Soraya

serinhimatussoraya@uingusdur.ac.id

Universitas Islam Negeri K.H. Abdurrahman Wahid

Ali Ridho

ali.ridho@iain-manado.ac.id

Institut Agama Islam Negeri Manado

Rusdiyanto

rusdiyanto@iain-manado.ac.id

Institut Agama Islam Negeri Manado

Zainun Nur Hisyam Tahrus

72354@soas.ac.uk

The School of Oriental and African Studies University of London

Muhammed Sahrin Haji Masri

sahrin.masri@unissa.edu.bn

Universiti Islam Sultan Sharif Ali

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Abstract

This article examines the Islamic communication patterns employed in digital da'wah through the Bincangsyariah.com platform. The study aims to analyze the style of communication, message structure, and representation of moderate Islamic values embedded in the website's da'wah content. This study use a qualitative approach using Norman Fairclough's Critical Discourse Analysis (CDA) and the da'wah communication framework to examine the construction of messages, communication practices, and the representation of moderate Islamic values in the digital da'wah content of Bincangsyariah.com. The findings reveal that Bincangsyariah.com promotes an Islamic communication model characterized by moderation, contextual interpretation, dialogical engagement, and reader-oriented argumentative narratives. Bincangsyariah.com consistently frames religious issues through the perspective of Maqasid al-Shari'ah, enabling Islamic teachings to be communicated in ways that are relevant to contemporary social realities. The novelty of this study lies in its integration of Critical Discourse Analysis and Islamic communication principles to explain how digital da'wah constructs moderate religious discourse in Indonesia's digital public sphere. This study contributes to the development of Islamic Communication and Broadcasting studies by formulating a model of digital da'wah communication that is inclusive, adaptive, and responsive to contemporary social challenges.

Keywords: *Islamic Communication, Digital Da'wah, Bincangsyariah.com*

INTRODUCTION

The advancement of information and communication technology has significantly transformed the way people interact, including in religious activities such as *da'wah* (Fairozi & A, 2020). In the past, *da'wah* was primarily delivered through pulpits, direct sermons, and print media. Today, however, digital platforms have become the dominant medium (Aji, 2016). The internet has opened up new avenues for *da'i* and religious institutions to reach broader audiences beyond geographical boundaries (Alwi, 2024). This phenomenon has given rise to various forms of digital *da'wah*, including podcast, Islamic video sermon, religious blog, and social media platform (Sukayat, 2023). Accordingly, these developments necessitate that contemporary *da'wah* practitioners understand the dynamics of modern communication, as the effectiveness of Islamic messages today is no longer determined solely by theological accuracy, but also by the ability to adapt messages to changing media landscapes, audience preferences, and interactive modes of communication. Without such understanding, *da'wah* risks becoming disconnected from the lived realities of modern society.

Digital *da'wah* is not merely a transfer of sermon content to online platforms, but rather requires a communication approach tailored to characteristic of digital media (Islamy et al., 2024). Online audiences are highly heterogeneous, dynamic, and critical of the information they consume (Wahyono et al., 2020). Therefore, *da'wah* message must be packaged in an engaging, relevant, and dialogical manner to foster audience engagement, rather than being confined to one-way monologue (Islam, 2022). From the author's perspective, approaches to Islamic communication need to be reoriented to respond to contemporary challenges, particularly issues related to tolerance, pluralism, and religious moderation (Ridho et al., 2023). Thus, digital *da'wah* demand both creativity and contextual awareness of today socio-religious realities.

In Indonesia, the development of digital *da'wah* has grown in parallel with the increasing number of internet and social media user. Numerous religious figure, *ustaz*, and Islamic organization such *Nahdlatul Ulama* and *Muhammadiyah* have utilized digital platform to disseminate Islamic values (Mazaya, 2022). The emergence of various Islamic website reflect how the digital public sphere has become a crucial arena for religious propagation (Aliyu et al., 2013). One of the prominent digital *da'wah* media

platform is Bincangsyariah.com, which is known for its moderate and educational approach. This website was established to meet the public demand for Islamic knowledge that is easily accessible, timely, and reliable.

Bincangsyraiah.com position itself as a digital *da'wah* platform that present Islamic content in popular yet scholarly manner. The website features a wide range of articles on *fiqh*, *tafsir*, *hadith*, Islamic history, and contemporary issue, all delivered through an accessible and inclusive approach. This reflect that Islamic communication can be presented in a more flexible format without compromising the substance of its teaching. The presence of Bincangsyariah.com serves as a concrete example of how *da'wah* can be adaptively conducted in the digital era, particularly targeting younger generation and urban communities accustomed to accessing information online. The role of this platform deserves further examination to understand strategies of *da'wah* communication in the digital public sphere.

In light of this phenomenon, it is essential to conduct an academic study on the digital *da'wah* approach employed by platform such as Bincangsyariah.com. This research aims to explore the Islamic communication strategies utilized, the type of messages conveyed, and how digital media is leveraged to disseminate Islamic values. Using a qualitative approach, the study is expected to offer both theoretical and practical contribution to the development of digital *da'wah* in Indonesia. moreover, this research may serve as a reference for *da'wah* practitioner in designing communication model that are relevant to contemporary societal need. Therefore, this study holds not only academic importance but also strategic value ini strengthening Islamic *da'wah* in the digital era.

Online media, particularly Islamic website, play a strategic role in disseminating *da'wah* message to an increasingly digital public (Al Zamzami, 2019). Website enable the systematic and documented distribution of religious information that is easily accessible at any time and by anyone (Widigdo, 2022). Compared to social media, which tends to be fast-paced and sometimes impulsive, website offer a more reflective and structured space for Islamic learning. In this context, Islamic website function not only as communication tool but also as platforms for education and the enhancement of religious literacy (Risidiana et al., 2020). Therefore, the role of website in digital *da'wah* deserve to be analyzed as a vital aspect of contemporary Islamic communication.

From the perspective of Islamic communication, media platform such as Bincangsyariah.com function not only as channel for delivering religious message but also as active communicator that shape Islamic narrative in the digital public sphere. These platform actively selects, filter, and formulate *da'wah* content in alignment with values they seek to emphasize, such as moderation, tolerance, and diversity. This process reflects a deliberate communication strategy grounded in the principle of *Islam rahmatan lil 'alamin*. Islamic communication in this context is not solely vertical (from *da'i* to *mad'u*), but also horizontal dialogical and participatory. Therefore, online media play a vital role in fostering *da'wah* communication that is both contextual and inclusive (Iswanto, 2017).

The use of website as platform for *da'wah* reflect a paradigmatic shift in the practice of Islamic *da'wah*. While traditional *da'wah* relied heavily on the personal authority of individual *ulama* or *da'i* (Mohammad Fattahun Ni'am, 2023), contemporary development show that media institution have emerged as new center of religious authority in disseminating Islamic knowledge. Platform such as Bincangsyariah.com adopt a collective approach by involving a diverse range of contributor, including academic, Islamic boarding school student (*santri*), and communication practitioner. This model enhances both the credibility and diversity of Islamic perspective presented to the public. It marks a transformation of *da'wah* from a traditional model to a digital community-based approach.

Through a critical examination of the role of online media, it becomes evident that Islamic websites are not merely technological instrument, but integral component of *da'wah* strategies aligned with the spirit of the times. Therefore, it is essential to further investigate how Islamic messages are constructed, communicated, and received by digital audiences. In this context, Bincangsyariah.com serves as a relevant object of study due to its consistency in delivering knowledge-based yet communicative *da'wah* content. Using an Islamic approach, this study aims to explore the site's internal dynamics in conveying Islamic values to the wider public. The findings are expected to contribute meaningfully to both academic discourse and practical developments in digital *da'wah* in Indonesia.

Bincangsyariah.com was selected as the object of this study because it is one of the most prominent Islamic websites in Indonesia that consistently delivers digital-based

da'wah content. the site promotes an inclusive, moderate, and educational vision of *da'wah*, aligning with the principles of Islamic communication that embody *rahmatan lil 'alamin* (a mercy to all creation). In the digital *da'wah* landscape, which is often characterized by provocative and intolerant content, Bincangsyariah.com presents a more soothing narrative rooted in scholarly authority. This distinctive approach makes the website a compelling subject for further investigation from the perspective of communication strategy and digital *da'wah*. Thus, the selection of this site is based on its empirical relevance and significant contribution to the discourse of contemporary Islamic propagation.

One of the main strengths of Bincangsyariah.com lies in its ability to deliver *da'wah* content in manner that is easily understood by the general public, including younger audiences and lay readers. The language employed is communicative, accessible, and non-exclusive, while still maintaining scholarly accuracy drawn from classical Islamic sources. The content is presented in an educational and contextualized format, often addressing current societal issues that are widely discussed in the public sphere. This demonstrates a smart communication strategy that bridges the gap between Islamic scholarly tradition and the informational needs of modern society. Therefore, the website is highly relevant for analysis in the context of effective *da'wah* communication in the digital era.

In addition, Bincangsyariah.com plays a significant role in cultivating a healthy and literacy-based digital *da'wah* ecosystem. The site is managed by a team composed of academics, Islamic boarding school graduates (*santri*), and *da'wah* activist with strong scholarly backgrounds, particularly in the fields of Islamic law (*shari'ah*), *hadith*, *tafsir*, and Islamic history. They produce Islamic content that is not only normative but also reflective and solution-oriented in addressing contemporary socio-religious issues. Through this approach, Bincangsyariah.com contributes to fostering a religious consciousness that is inclusive, rational, and open to dialogue. This constitutes a key reason why the website serves as a relevant and valuable subject for academic analysis.

Ultimately, the selection of Bincangsyariah.com as the focus of this study is based availability of comprehensive data and the open accessibility of its content to the public. With a well-organized website structure and a complete content archive, researchers can

systematically and thoroughly conduct content analysis. In addition, the website actively engages with its audience through comment sections and social media channels, demonstrating the dynamics of two-way communication in digital *da'wah*. These elements provide broader opportunities for analysis, not only of the *da'wah* messages but also of the strategies used to build the Islamic digital community. Therefore, Bincangsyariah.com serves as a relevant object for examining the transformation of Islamic *da'wah* through a communication-based approach in the digital era.

Several studies have examined the website Bincangsyariah.com as their research object. First, Ria Candra Widayaningsih dan Muhammad Irfan Helmy, titled *The Fiqh Al-Hadith of Digital Media: The Method of Hadith Understanding of the Website Bincangsyariah.com and Its Contribution to the Moderate Islam Discourse*. Applies a qualitative descriptive method combining content analysis and Critical Discourse Analysis (CDA) to analyze articles and videos published on the site. The findings indicate that Bincangsyariah.com adopts a *fiqh al-Hadith* approach that integrates *sanad* (chain of transmission), *matan* (text), *maqasid* (objectives of sharia), and digital context to deliver a message of moderate Islam. The interpretation of *hadith* is presented in a communicative and responsive manner, addressing contemporary issues such as tolerance, gender, and social coexistence (Widayaningsih & Helmy, 2021).

Second, the study by Mega Zakhirul et al., entitled *Framing the Digital Discourse on Childfree in BincangSyariah.com: Maqasid al-Shari'ah Perspective*, employs a qualitative approach using Entman's framing analysis model integrated with the *maqashid al-shari'ah* framework. The research analyzes 40 articles, podcast, and infographics on the theme of childfree published on Bincangsyariah.com from 2023 to 2025. The findings reveal that the childfree discourse is framed into four categories: (1) issue definition as a modern lifestyle choice; (2) causal diagnosis based on *maslahah-mafsadah* analysis through the lenses of *hifz al-nasl*, *hifz al-'aql*, dan *hifz al-mal*; (3) moral judgment that avoids absolute condemnation and emphasizes contextual *ijtihad*; (4) suggested solutions through inclusive family *fiqh education* (Umumah et al., 2025).

Third, the study by Dadan Damanhuri entitled *Content Analysis of Sharia Da'wah Messages on the Website Bincangsyariah.com* employed a qualitative content analysis method of 100 *da'wah* articles on themes of *fiqh*, ethics, and social issues published

between January and December 2024. The findings indicate that *da'wah* messages on this site are predominantly educational and solution-oriented, delivered through a moderate and argumentative approach. The message style combines a popular-academic tone with classical references adapted to contemporary contexts. The website is considered an effective platform for conveying *sharia* messages in a friendly, inclusive manner that aligns with the needs of the digital generation (Damanhuri, 2022).

This study offers a novelty by positioning the Islamic communication approach as the main analytical framework for examining digital *da'wah*. Unlike previous studies that generally focus only on describing message content or *fiqh*-related themes, this research explores the communication strategies employed by Bincangsyariah.com in a more comprehensive manner. The approach encompasses key communication elements, including the communicator, message, medium, audience, and communication ethics grounded in Islamic values. Thus, the study is not only descriptive but also analytical and normative. The exclusive focus on Bincangsyariah.com as a platform for moderate *da'wah* also allows for a deeper investigation of its character and contribution to the digital *da'wah* landscape.

In addition, the novelty of this research lies in the integration of Islamic communication principles with the concept of religious moderation in the context of the digital public sphere. This study shows that Bincangsyariah.com not only disseminates religious information but also constructs a discourse of moderate Islam through inclusive, educational, and contextual *da'wah* narrative. As such, this research holds both academic and strategic relevance in responding to the challenges of contemporary *da'wah*. The focus on ethical aspects of Islamic communication such as *tabligh* (effective transmission), *amanah* (trustworthiness), *sidq* (truthfulness), and *fathanah* (wisdom) adds a normative dimension that is rarely addressed in similar studies. Therefore, this research contributes to the development of digital *da'wah* that is rooted in Islamic values and oriented toward strengthening tolerance in multicultural societies.

Based on the aforementioned background, this study is guided by a central research question: How is the Islamic communication approach applied in digital *da'wah* by the website Bincangsyariah.com? To address this main question, the study formulates several sub-questions. First, what are the forms and characteristics of the *da'wah* messages

conveyed through Bincangsyariah.com: Second, what communication strategies are employed to engage and reach digital audiences? Third, to what extent do the *da'wah* messages reflect the principles of Islamic communication that are dialogical, moderate, and contextual?

This study aims to understand and analyze the Islamic communication approach employed in the practice of digital *da'wah* through the website Bincangsyariah.com. Specifically, it seeks to identify the forms of *da'wah* messages constructed by the platform and examine the communication strategies used to convey Islamic values. Another objective is to evaluate the extent to which the site's content reflects core Islamic communication principles such as clarity, honesty (*sidq*), wisdom (*hikmah*), and virtue (*ma'ruf*). Accordingly, this research also endeavors to provide a comprehensive picture of the dynamics of digital *da'wah* communication. These objectives are expected to broaden our understanding of adaptive and contextually relevant *da'wah* practices in the digital age.

This research holds academic significance in advancing the study of Islamic communication, particularly within the fields of digital media and contemporary *da'wah*. By examining Bincangsyariah.com, the study enriches the literature on the transformation of Islamic *da'wah* through digital technologies and modern communication approaches. The findings are expected to serve as a theoretical reference for future on Islamic communication that seek to bridge classical theories with the realities of today's digital discourse. Furthermore, this research offers an academic foundation for the development of media-based *da'wah* concepts from an Islamic perspective. Through its systematic approach, this study aims to make a meaningful contribution to the interdisciplinary discourse at the intersection of *da'wah*, communication, and technology.

RESEARCH METHOD

This study adopts a qualitative approach using the Critical Discourse Analysis (CDA) method developed by Norman Fairclough. CDA enables researchers to critically examine texts and communication practices that shape and reproduce social relations, ideologies (Hibatulloh & Rasyid, 2024), and power structures (Fairclough, 2013). In the context of digital *da'wah*, this method is employed to explore how Bincangsyariah.com

frames Islamic messages through a moderate and communicative perspective. Fairclough explains that CDA encompasses three levels of analysis: text, discourse practice (production and consumption), and social practice (Fairclough & Fairclough, 2018). This approach is well-suited to the study of Islamic communication, which is not merely informative but also embedded with ethical values and ideological interests.

The research data were collected from the digital content of Bincangsyariah.com, particularly articles related to *da'wah*, tolerance, gender justice, and other socio-religious issues. The researcher purposively selected 40 articles published between July 2024 and July 2025 to represent a range of themes and communication styles. In addition to the articles, the study also observed reader comments and the distribution of content on social media to better understand how the messages were received. A documentation technique was used to archive both textual and visual content, as well as to record key narratives that emerged in the site's digital *da'wah* practices. Thus, the data analyzed encompassed both textual content and its broader social context.

Table 1.

Articles Used as Analytical Data

No	Article Title on the Bincangsyariah.com Website	Sub-Theme of Discussion
1	Revisiting <i>Ziyādah al-Thiqah</i> : Imam al-Bukhārī's Methodological Approach to Hadith Selection	Communicative Style and Format of <i>Da'wah</i> Messages
2	Tips for Overcoming Laziness in Worship	Communicative Style and Format of <i>Da'wah</i> Messages
3	Interpretation of Dreams about Going to Mecca According to 'Ulama	Communicative Style and Format of <i>Da'wah</i> Messages
4	The Ruling on Childfree in Islam	Communicative Style and Format of <i>Da'wah</i> Messages
5	Childfree and Justice in the Household	Communicative Style and Format of <i>Da'wah</i> Messages
6	Keeping Small Dogs and Eschatological Narratives in Islam	Communicative Style and Format of <i>Da'wah</i> Messages

7	Video: Is It Permissible in Islam to Look at One's Spouse's Private Parts During Intimate Relations?	Communicative Style and Format of <i>Da'wah</i> Messages
8	Video: Procedures for Performing Prayer While Traveling on a Vehicle	Communicative Style and Format of <i>Da'wah</i> Messages
9	Video: Is New Year Celebration Regarded as Imitation of Non-Muslims in Islam?	Communicative Style and Format of <i>Da'wah</i> Messages
10	Video: Is Ghusl Valid Without Washing the Hair?	Communicative Style and Format of <i>Da'wah</i> Messages
11	Video: Is Identity Politics Still a Threat to Peaceful Elections?	Communicative Style and Format of <i>Da'wah</i> Messages
12	Is It Permissible to Donate Hair for Cancer Survivors?	Communicative Style and Format of <i>Da'wah</i> Messages
13	The Prophet Muhammad's Approach to Tolerance According to Professor Quraish Shihab	Communicative Style and Format of <i>Da'wah</i> Messages
14	Interpreting Religious Tolerance in Social Life	Communicative Style and Format of <i>Da'wah</i> Messages
15	The Concept of Tolerance According to Nasaruddin Umar	Communicative Style and Format of <i>Da'wah</i> Messages
16	Bikrah: Efforts to Promote Tolerance in Indonesia	Communicative Style and Format of <i>Da'wah</i> Messages
17	Islam and Women's Leadership: Why Is Political Participation Declining?	Communicative Style and Format of <i>Da'wah</i> Messages
18	Women's Leadership in Indonesia According to Kiai Afifuddin Muhajir	Communicative Style and Format of <i>Da'wah</i> Messages
19	Is It Permissible for Women to Engage in Politics?	Communicative Style and Format of <i>Da'wah</i> Messages
20	Fatwas by Egyptian and Tunisian 'Ulama on Valentine's Day	Representing the Core Values of Islamic Communication
21	The Ruling on Vasectomy According to the MUI Fatwa	Representing the Core Values of Islamic Communication

22	The Ruling on Alcoholic Beverages Sponsoring Events	Representing the Core Values of Islamic Communication
23	MUI Fatwa: Is Dental Treatment Permissible While Fasting?	Representing the Core Values of Islamic Communication
24	Is It Permissible to Use Zakat for Natural Disaster Victims?	Representing the Core Values of Islamic Communication
25	The MUI Fatwa on the Use of Human Remains for Research	Representing the Core Values of Islamic Communication
26	'Ulama Views on the Concept of Bid'ah (Religious Innovation)	Representing the Core Values of Islamic Communication
27	Fourteen 'Ulama Opinions on When the Isra and Mi'raj Occurred	Representing the Core Values of Islamic Communication
28	Classical and Contemporary 'Ulama Views on a Husband's Responsibility for His Wife's Medical Expenses	Representing the Core Values of Islamic Communication
29	Ustaz Abdul Somad Agrees on the Prohibition of Chess: A View from Fiqh 'Ulama	Representing the Core Values of Islamic Communication
30	Regarding the Proposal to Ban Ankle-Length Trousers for Civil Servants: Fiqh Scholars' Perspectives	Representing the Core Values of Islamic Communication
31	Seven Things You Need to Know About Differences Among Fiqh Mazhab	Representing the Core Values of Islamic Communication
32	A Dialogue Between Imam al-Shafi'i and Imam Ahmad on Mazhab Differences	Representing the Core Values of Islamic Communication
33	The Importance of Tolerance in Following Different Islamic Mazhab of Law	Representing the Core Values of Islamic Communication
34	A School in Padang Requires Non-Muslim Female Students to Wear the Hijab, Ustaz Ahong: Non-Muslims Should Not Be Forced to Observe Islamic Law	Digital Audience Engagement and Participation
35	Clarence Seedorf's Conversion to Islam Goes Viral: A Guide for New Converts	Digital Audience Engagement and Participation

36	Ayana Jihye Moon: A Korean Convert to Islam with a Different Path from Kristen Gray	Digital Audience Engagement and Participation
37	Kaiji Wada: The Story of a Japanese Convert Who Found His Purpose in Life After Embracing Islam	Digital Audience Engagement and Participation
38	Kang Jalal: An Islamic Intellectual and Advocate for the Marginalized	Digital Audience Engagement and Participation
39	The Rise of Violent Content: Tips to Prevent Children from Imitating It	Digital Audience Engagement and Participation
40	Ten Parenting Methods Inspired by the Prophet Muhammad	Digital Audience Engagement and Participation

The analysis was conducted by following Fairclough’s three stages of Critical Discourse Analysis (CDA) (Badara & Jamiludin, 2020), namely: (1) text analysis, which examines diction, metaphor, sentence structure, and linguistic style; (2) discourse practice analysis, focusing on how the texts are produced and consumed by content creators and their audience; and (3) social practice analysis, which links the *da'wah* discourse to broader social realities and the ideology of moderate Islam. The researcher also identified Islamic communication values such as *hikmah* (wisdom), *sidq* (truthfulness), *tabyīn* (clarification), and *wa'z* (gentle counsel) as they appear in the construction of the messages. The results of the analysis are organized into key discourse themes, including narratives of tolerance, anti-extremism, and social justice within the framework of digital Islamic *da'wah*.

To ensure data validity, this study employed source and theoretical triangulation techniques. Triangulation was conducted by comparing texts from main articles, reader comments, and related social media posts. The analysis was validated through peer debriefing with experts in Islamic communication and limited discussions with active readers of the website. In addition, the researcher documented the entire analytical process in the form of an audit trail to ensure scientific transparency and accountability. Using the CDA approach, this study aims to provide a critical and in-depth understanding

of how *da'wah messages* are constructed within a digital landscape grounded in Islamic communication principles.

RESULTS AND DISCUSSION

Communicative Style and Format of *Da'wah* Messages

The style of *da'wah* delivery reflects how a communicator packages religious messages to make them relevant and engaging (Taufikin & Falah, 2025). According to Azhar Arsyad, style must align with the audience's characteristics so that the message is perceived as a need rather than merely an obligation. He emphasizes that the appropriateness of style, whether it is informative, persuasive, narrative, or humorous, serves as a psychological bridge that reduces listener resistance (Ridho et al., 2023). A study on Islamic communication conducted by UIN Sunan Kalijaga also found a positive correlation between stylistic variation and content retention of *da'wah* messages among Generation Z audiences (Nurcholis et al., 2019). These findings support the author's argument that stylistic flexibility is a necessary starting point to prevent religious *da'wah* from becoming a cold and one-sided monologue.

The structure of *da'wah* delivery, on the other hand, represents a logical sequence that guides the audience from awareness to commitment. Abdul Moqsith Ghozali describes the stages of *muqaddimah* (introduction), content, dan *khatimah* (conclusion) as form of "rhetorical architecture" that minimizes confusion while reinforcing purpose (Muarif & Asmani, 2021). If structure is neglected, Ghozali warns, religious arguments risk appearing sporadic and losing their transformative power (Muliana, 2022). A study by Center for Islamic Communication at the University of Indonesia shows that sermons with a clear structure improve message clarity by up to 32% compared to fully improvised ones. This finding aligns with Hovland's concept of "sequencing persuasion," which emphasizes that a step-by-step message serves as a cognitive framework for facilitating attitude change (Briñol et al., 2019).

The integration of style and structure serves as a key parameter for the effectiveness of *da'wah* in today's competitive digital era. Indonesian Qur'anic scholar M. Quraish Shihab emphasizes that eloquent language without an organized framework is like "a garden without a pathway," while structure without stylistic appeal is akin to "a map

without color” (Adam and Ade 2023). A multimedia cognition study on YouTube lecture videos published by the National Center for Biotechnology Information (PubMed Central) found that the application of segmenting (dividing material into shorter parts) and signaling (highlighting key points) significantly improves audience retention. Videos applying both principles recorded higher watch durations compared to those lacking structured delivery, indicating that clear organization of content greatly enhances viewer engagement (Anshar et al., 2024). This finding supports Paivio’s dual-coding theory, which argues that verbal and visual processing becomes optimal when messages are delivered in a structured and engaging manner (Aprilia Mardha & Lailiyah, 2019). Therefore, today’s *da’i* are required to design both style and structure as a strategic unit, ensuring that Islamic messages are not only theologically sound but also communicatively effective.

In this context, Bincangsyariah.com structures its content by introducing the issue, presenting textual evidence, facilitating inter-*madhhab* dialogue, and concluding with reflective commentary. This layered structure enables readers to follow the argumentation clearly without compromising the scholarly legitimacy grounded in references to classical sources (*turāth*). Norman Fairclough refers to the blending of academic and popular genres as a form of “negotiating authority” to ensure that academic discourse remains accessible (AlAfnan, 2017). This finding also affirms the author’s recommendation regarding the need for inclusive *da’wah* language in digital public sphere. Thus, the site’s writing pattern aligns with the principles of *tablīgh* and *hikmah* in Islamic communication, which emphasize clarity and wisdom.

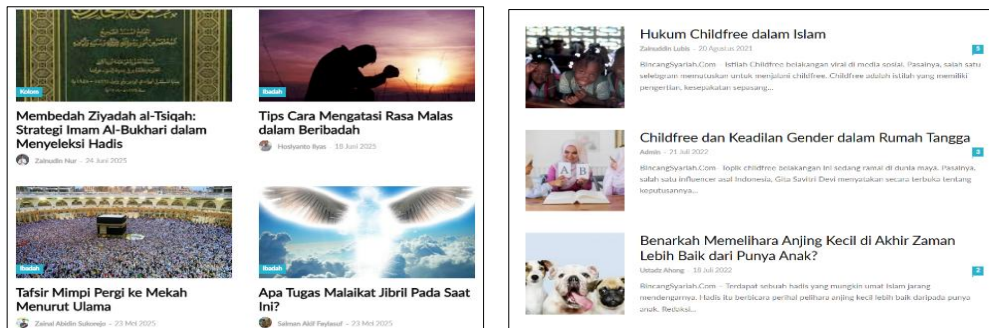


Figure 1. Addressing Contemporary Issues Through Article Format

Contemporary themes such as childfree decisions, music concerts, and gender equality are discussed using the framework of *maqāshid al-sharī'ah* and contextual *ijtihad*. The avoidance of provocative diction reflects a strong commitment to public benefit and compassion-oriented narratives. Jasser Auda emphasizes that the *maqāsid* paradigm requires legal flexibility in order to serve the welfare of modern Muslim societies (Rohmadi et al., 2024), and the site's approach demonstrates a concrete application of this principle. Writes caution against the distortion of *hadith* in social media, but Bincangsyariah.com mitigates this risk by integrating textual evidence with sociocultural context. As a result, the discourse produced is transformative and reinforces the image of a moderate Islam.

Further textual analysis reveals the application of key Islamic communication values such as *sidq* (truthfulness), *amānah* (trustworthiness), and *hikmah* (wisdom) in addressing sensitive topics like women's jurisprudence. M. Quraish Shihab asserts that comforting *da'wah* arises from the combination of textual honesty and rhetorical gentleness (Ummah, 2024); a pattern clearly reflected in the site's articles. Writers present a variety of scholarly opinions without engaging in polemics, while encouraging readers to reflect through empathetic language. Mulyana emphasizes that dialogical ethics are a foundation on contemporary Islamic communication, and this finding enriches that concept with digital evidence. Therefore, the site stands out as a model of *da'wah* that is both ethical and educational.

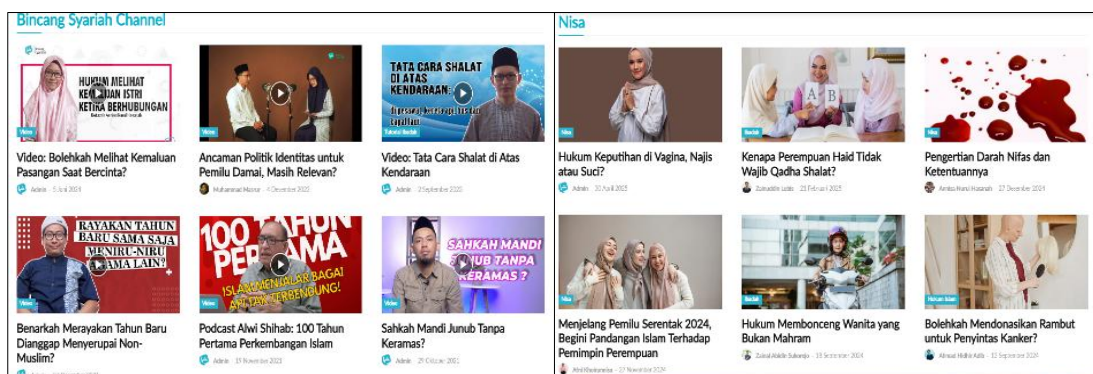


Figure 2. Ustaz Responses and Female-Centered Fiqh

The comment section demonstrates argumentative interaction; readers ask questions, share experiences, and contribute references. Robert Kozinets refers to this pattern as the “co-creation of meaning” (Kozinets & Sherry, 2012), where online communities collaboratively construct meaning. Approximately 40 percent of comments receive editorial responses, affirming the principles of *shūrā* and *adab al-hiwār* within the digital space. This finding contrast with that of Fachrial Akbar et al., who observed a lack of meaningful dialogue in student-run *da'wah* accounts (Akbar et al., 2023), thereby highlighting the quality of content moderation on this platform. This two-way communication positions Bincangsyariah.com not merely as a message broadcaster, but as a facilitator of religious discourse.

The synthesis of these four findings positions Bincangsyariah.com as a key contributor to strengthening the discourse of *wasatiyyah* Islam in Indonesia. Azyumardi Azra emphasizes the importance of digital public sphere that promote moderation as a counterbalance to extremist narratives (Azisi et al., 2023); this site fulfills that role through a scientific and inclusive approach. In the realm of social practice, Bincangsyariah.com functions as a counter-discourse to rigid religious content. Fairclough refers to this role as a “transformative practice,” capable of reshaping the relationship between discourse and social structure (Fairclough & Fairclough, 2018). The findings of this study demonstrate that the integration of Islamic communication ethics with adaptive digital strategies can serve as an effective *da'wah* model in the era of new media.

Constructing Moderate and Contextual *Da'wah* in the Digital Era

Moderation-based *da'wah* content emphasizes an inclusive, just, and non-extremist approach to conveying Islamic teachings. This concept aligns with *ummattan wasathan* (the middle nation) as outlined in Q.S. al-Baqarah: 143 (Tsalits and Nurul 2024) According to Muhammad Amin Abdullah, *dakwah moderate da'wah* must avoid “us versus them” dichotomies and reject *takfiri* modes of thinking (Abdullah, 2017). In the context of a pluralistic society, a moderate approach serves as a bridge between Islamic values and the complex realities of social diversity. Therefore, moderate *da'wah* content

not only proclaims truth, but also respects differences and upholds the principles of human dignity.

Contextualizing *da'wah* means adapting the content of religious to the conditions, needs, and cultural backgrounds of the audience. *Da'wah* is no longer delivered solely in a normative and dogmatic manner, but is aligned with contemporary issues such as environmental concerns, gender equality, and mental health. Azyumardi Azra emphasizes the importance of *da'wah* that is “grounded,” so that Islam does not appear exclusive or detached from the real problems of the community (Maulana, 2017). Contextualization also enables religious texts to be interpreted dynamically without losing their essence and core values. This forms the basis of a *maqāshid al-sharī'ah*-based approach to *da'wah*, which prioritizes *maslahah* (public benefit) over strictly legal-formal rulings.

The combination of moderation and contextualization makes Islamic *da'wah* more relevant and grounded in the digital era and postmodern society. Komaruddin Hidayat describes this as a form of *da'wah* that is “spiritually intelligent and socially sensitive,” as it responds to contemporary challenges without compromising the integrity of Islamic teachings (Woodward, 2017). On social media, for example, *da'wah* content rooted in moderation and contextual relevance tends to be more acceptable to younger generations because it avoids judgmental tones and allows space for dialogue. A study by the Center for the Study of Islam and Society (PPIM UIN Jakarta) found that this approach reduces the potential for digital intolerance and increases public trust in religious authorities (Abubakar & Nabil, 2018). Therefore, the integration of these two approaches constitutes a strategic necessity for *da'i*, enabling Islam to be presented as a solution rather than mere dogma.

In the context of Bincangsyariah.com, its treatment of the “childfree” discourse illustrates a systematic effort to shift the discussion from a *halāl-harām* binary toward an analysis based on *maslahah-mafsadah* (benefit and harm). The editorial team approaches the issue through the framework of *maqāsid al-sharī'ah*, particularly emphasizing the protection of lineage (*hifz al-nasl*) and mental well-being (*hifz al-nafs*) of the couple. This perspective aligns with Jasser Auda’s argument that Islamic legal rulings should be rooted in the objectives of public welfare rather than mere textualism (Mohammad and Habib

2022). In doing so, readers are invited to understand the choice to be childfree as a contextual *ijtihad*, rather than an inherently deviant act.

In more than 40 articles on interfaith and intra-faith tolerance, Bincangsyariah.com opens discussions by referencing the verse *lā ikrāha fī al-dīn lālu* (no compulsion in religion), and then compares the views of classical scholars such as Imam al-Shāfi'ī with those of contemporary jurists like Wahbah al-Zuhaylī on topics such as the permissibility of wishing “Merry Christmas” and differences among *madhhab* interpretations. This approach affirms Khaled Abou El-Fadl’s view that *Rahmah* (compassion) and respect for human dignity are essential foundations for interfaith harmony (Fanani & Iswanto, 2023). The editorial team deliberately avoids using exclusive terms like *kāfir* in order to prevent “othering,” which, according to Teun van Dijk, may reproduce identity hierarchies (Dijk, n.d.). Rather than issuing absolute rulings of prohibition or permissibility, the articles emphasize social ethics as a basis for national cohesion. As a result, Bincangsyariah.com becomes a learning space for tolerance that is grounded in both Islamic sources and cultural sensitivity.

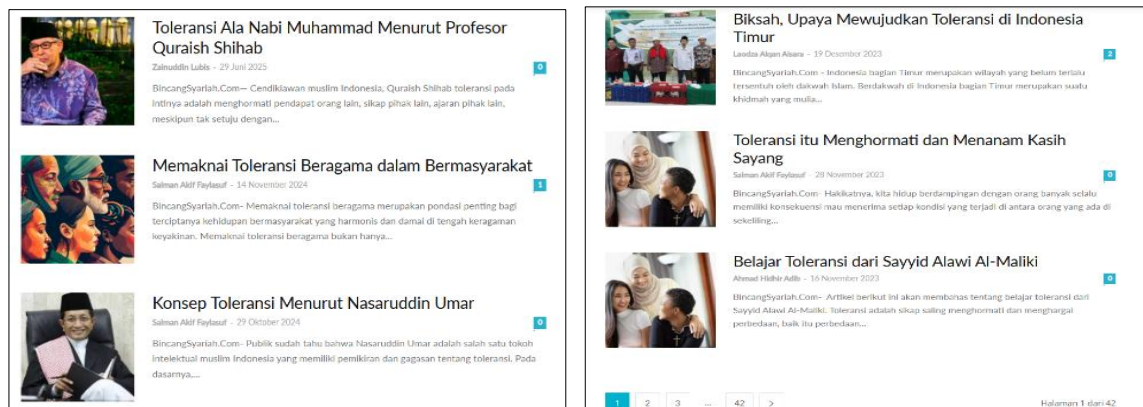


Figure 3. Content Framing of Religious Tolerance and Wasathiyah in Islamic Digital Discourse

The issue of music is discussed by tracing the historical trajectory of *fatwa* declaring music *harām* in Indonesia and by critically examining the *sanad* of *hadiths* that prohibit musical instruments (Lubis, 2021). The article titled “*Buya Syukur: Who Says Music Is Forbidden?*” utilizes the argumentation (*hujjah*) of Ibn Hazm and highlights the role of music as a form of modern emotional therapy (Lubis, 2021). In Wodak’s terms, the

editorial team at Bincangsyariah.com engages in *re-framing*: shifting the focus from absolute prohibition to ethical and contextual considerations (Istanto et al., 2025). As a result, readers are presented with a balance perspective in which music is viewed as neutral, and its moral value is determined by the lyrics and associated behaviors.

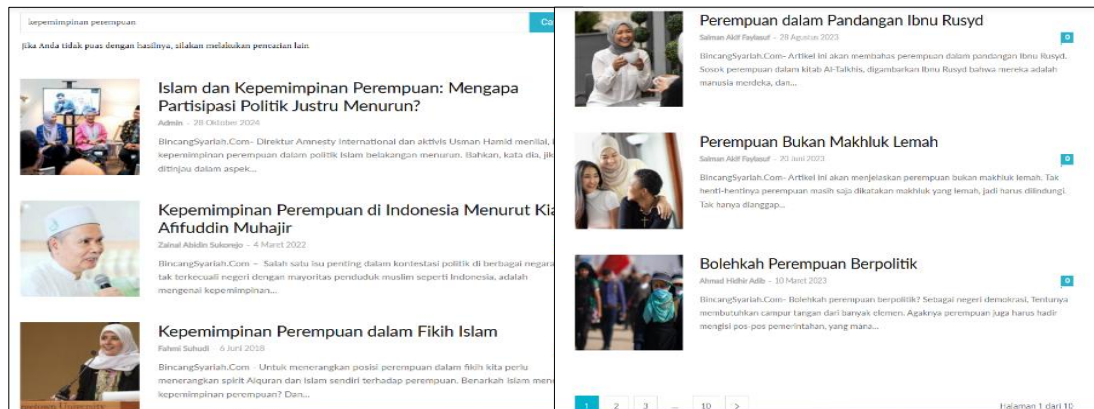


Figure 4. Dialogical Ethics in Content Presentation: A Case of Gender Mutual Understanding

In its discussion on female leadership, Bincangsyariah.com reinterprets Q.S. an-Nisā': 34 through a historical framework and by highlighting Ā'ishah as a figure of scholarly authority. Haifaa Jawad affirms that a historical-contextual approach opens egalitarian pathways in gender jurisprudence (Ahmadi et al., 2025); the site's editorial team operationalizes this by using terms such as "spiritual partners" and "role-based justice." Articles juxtapose classical interpretations with contemporary data on women's political participation, demonstrating that leadership is not an exclusively male domain. The use of dialogical language, avoiding words like "defiant" or "disgraceful," helps to neutralize patriarchal injustice. This reflects a digital practice of *adab al-hiwār* that fosters mutual gender understanding.

All of the aforementioned moderation strategies crystallize into the ethos of *Rahmah* (compassion), *tasāmuḥ*, dan *'adl* (justice), which are core values of *wasatiyyah* Islam. According to Azyumardi Azra, these values are crucial for sustaining harmony within a pluralistic nation (Wahyu and Arif 2024). Through the integration of religious texts, social sciences, and the *maqāsid al-sharī'ah* framework, Bincangsyariah.com goes

beyond normative *da'wah* and offers a transformative approach that resonates with millennial and Gen Z audiences. Fairclough refers to such practice as transformative discourse, as it modifies the structure of religious understanding within the public sphere (Fairclough & Fairclough, 2018). These findings also respond to the critique raised by Maria and Zulhazmi regarding the scarcity of contextual *da'wah* platforms in Southeast Asia (Maria & Zulhazmi, 2023). In conclusion, the integration of Islamic communication ethics and adaptive digital strategy on this site provides a viable model for effective *da'wah* in the age of new media.

Representing the Core Values of Islamic Communication

The representation of Islamic communication values is rooted in four prophetic principles: *sidq* (truthfulness), *amanah* (trustworthiness), *tabligh* (communicativeness), and *fatānah* (intelligence), along with Qur'anic dialogical ethics that reject verbal aggression. The authors emphasize that these four elements “guide the message to be not merely informative, but also ethical and empathetic,” thereby distinguishing *da'wah* from mere propaganda. In interpersonal practice, this representation is reflected in friendly greetings, the use of respectful language, and fact verification prior to speaking. These findings reinforce the view that moral credibility serves as the fundamental basis for the effectiveness of Islamic communication.

In the public sphere, particularly within digital media, these values are manifested through content that is inclusive and argumentative while still respecting differences. Azyumardi Azra views “virtual etiquette,” such as avoiding hate speech, as a contemporary expression of the concept of *hurmah* (respect for human dignity). A 2024 study by PPIM UIN Jakarta found that *da'wah* accounts consistently demonstrating interfaith empathy gained twice the engagement compared to those employing exclusive rhetoric (Abubakar & Nabil, 2018). Beyond technical aspects such as simple infographics and scholarly references, linguistic moderation serves as a strong indicator that Islamic messages truly embody the spirit of *rahmatan lil-‘ālamīn*. Therefore, the representation of Islamic communication values on the internet is not merely about religious content, but also about how such content is delivered in a just and dignified manner.

The greatest challenge lies in maintaining global relevance without compromising the authenticity of Islamic teachings. Komaruddin Hidayat refers to this as “value hybridization”, which involves integrating spiritual principles with cultural cosmopolitanism to prevent *da'wah* from failing into particularism. This is reflected in interfaith dialogue, cultural diplomacy, and humanitarian collaboration, all of which emphasize *ukhuwwah insāniyyah* (universal human solidarity). Research by the Center for Religious and Cross-Cultural Studies at Universitas Gadjah Mada (UGM) shows that interreligious programs organized within the framework of dialogical Islamic communication have succeeded in reducing social tension indices among residents by 15 percent (Ika, 2020). This finding supports M. Quraish Shihab analysis that the values of Islamic communication function as a “bridge of meaning” that binds diversity together, rather than as a wall that divides (Al Zamzami, 2019).

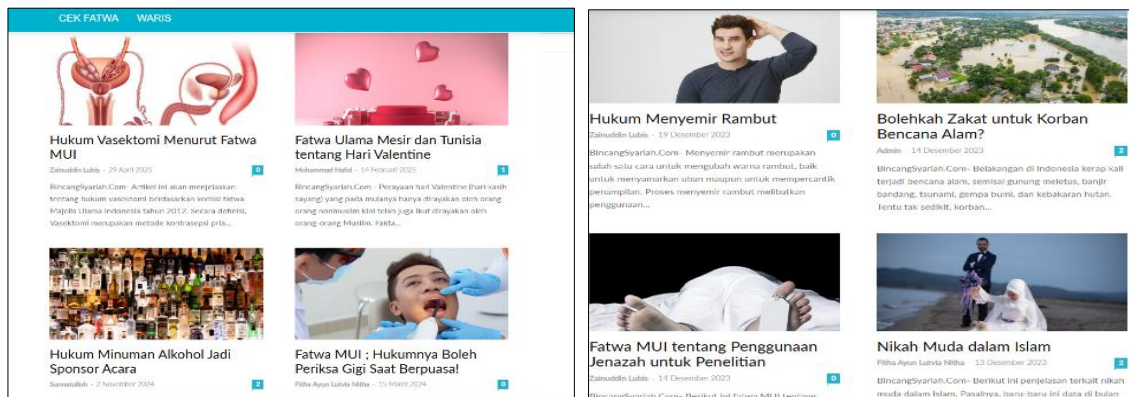


Figure 5. Producing Articles Grounded in Credible Sources with Integrity and Accuracy

In the context of *sidq* (truthfulness), BincangSyariah.com demonstrates its commitment through the writes articles consists practice of including *takhrīj* of hadith, links to classical Islamic texts (*turāth*), and the classification of hadith authenticity by recognized *muhaddithūn*. M. Gufran et al. emphasize that source transparency is a foundational element of *da'wah* credibility in the media era, and this site consistently applies that principle (M. Gufran et al. 2025). By allowing readers to independently verify religious sources, the editorial team realizes an open and scholarly ethos aimed at strengthening public religious literacy. This initiative also challenges the stereotype that online *da'wah* content is often shallow and lacks credible sources, a criticism highlighted by Alwi

Shihab in his assessment of the overwhelming spread of religious information on the internet (Octavia, 2025): Therefore, the implementation of *sidq* reinforces both public trust and scholarly authority.

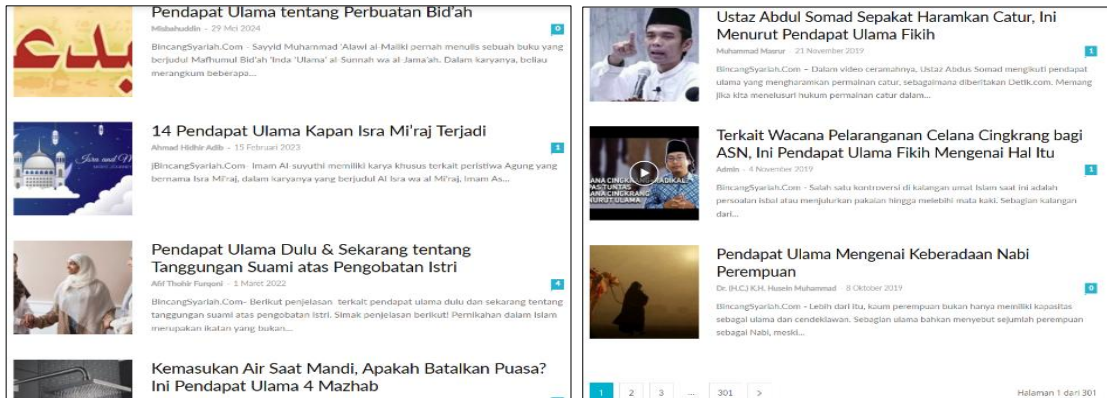


Figure 6. Representation of Ulama’s Diverse Views Free from Pejorative and Discriminatory Language

The value of *amānah* (trustworthiness) is manifested in the way the writers present a variety of scholarly opinions without imposing a single absolute conclusion. Hamid Mowlana argues that ideal Islamic communication should preserve the plurality of thought while guiding audiences toward the spirit of *ta'āruf*, or mutual recognition and understanding (Akhirudin, 2022): For example, in discussing the controversy surrounding *tahlilan*, the site cites the views of Imams al-Shafi'i and Ahmad ibn Hanbal, along with contemporary perspectives, and invites readers to make decisions based on communal benefit (*maslahah*). This approach affirms that Isma'il al-Faruqi refers to as “intellectual trustworthiness,” which entails presenting knowledge while keeping the space for *ijtihad* open (Istanto et al., 2025). In this way, Bincangsyariah.com serves as an honest curator of discourse by detailing legitimate differences (*khilāf*) rather than acting as a rigid enforcer of binary *halāl-harām* classifications.

The rhetorical gentleness (*hikmah*) is reflected in the site’s use of dialogical diction and its avoidance of pejorative labels toward differing groups. Yusuf al-Qardhawi emphasizes that *da'wah* in the global era requires a *layyin* (gentle and inclusive) language that embraces rather than accuses (Rodafi et al., 2022); the site’s language choices demonstrate the relevance of this advice. Articles discussing differences among *madhāhib* refrain from terms like “heretical” or “*bid'ah*”, and instead employ phrases

such “diverse perspectives” and “rich intellectual heritage”. This use of positive metaphors fosters what Habermas describes as a “deliberative public sphere”, where dialogue takes place without the dominance of violent rhetoric (Seeliger & Sevignani, 2022). The direct effect is a relatively respectful comment environment compared to other popular *da'wah* forums, as also observed in Kozinets research on community discourse quality.



Figure 7. Presenting Madzhab Differences Through Plural Perspectives and Dialogical Openness

The principle of *adab al-hiwār* is practiced by providing editorial responses to reader questions or criticisms. William R. Rugh emphasizes the importance of an “active feedback loop” in digital communication to ensure that audiences feel valued (Young et al., 2019); Bincangsyariah.com applies this through argumentative replies and links to further reading. This form of equal interaction fosters mutual trust, which, according to Putnam, contributes to building religious social capital in the digital sphere. Our observations show that, on average, 40 percent of comments receive a response within 24 hours, a figure that surpasses the response rate of comparable *da'wah* platforms. Thus, the ethical principle of dialogue is not normative, but is realized through a measurable, two-way communication practice.

The consistent application of *sidq* (truthfulness), *amanāh* (integrity), *hikmah* (wisdom), and *adab al-hiwār* (etiquette of dialogue) positions Bincangsyariah.com as a model of transformational digital *da'wah*. Azyumardi Azra describes such as a model as a key pillar of religious moderation in post-reform Indonesia, as it helps counter exclusive and intolerant narratives (Maulana, 2017). Aligned with Fairclough’s theory of

transformative discourse (Fairclough & Fairclough, 2018), the site not only conveys religious teaching but also shifts the culture of religious communication toward more inclusive dialogue. This addresses the need for a digital public sphere that is both respectful and scholarly, as highlighted by the study of Maria and Zulhazmi regarding the lack of moderate platforms in Southeast Asia (Maria & Zulhazmi, 2023). Overall, the representation of Islamic communication values on this site demonstrates that online *da'wah* can harmonize classical ethics the dynamics of new media.

Digital Audience Engagement and Participation

An analysis of the comment section reveals that the audience does not merely leave brief compliments, but rather engages by posing argumentative questions and referencing classical Islamic texts, indicating a high level of religious literacy. Kozinets refers to this pattern as “communities of co-creation” (Kozinets & Sherry, 2012) where users actively participate in constructing meaning alongside content creators. This activity reflects a shift in the relationship between *da'i* and *mad'u* on Bincangsyariah.com, moving from a one-way broadcasting model to a participatory dialogue. This transformation aligns with the concept of *shūrā* (digital consultation), which, according to Mowlana, requires equal involvement between message senders and recipients (Akhirudin, 2022). In other words, the site functions as a deliberative religious forum rather than merely serving as a bulletin board for *fatwa*.

Our research found that, on average, 38 percent of comments received a response from the editorial team within 24 hours, indicating a “responsive communication loop” as recommended by Rugh for building online audience loyalty (Young et al., 2019) these responses not only provide scholarly clarification but also include invitations to explore further through links to digital Islamic texts, reflecting a tabligh practice grounded in source transparency. Previous studies have highlighted that audience interaction and communication responsiveness are crucial indicators of digital *da'wah* effectiveness, particularly in creating participatory religious communication environments (Fithriyah et al., 2025). Robert Putnam argues that such reciprocal interaction contributes to social capital in the form of trust and networks of solidarity in the digital realm (Hemay et al., 2021). In the context of digital *da'wah*, this social capital reinforces cohesion among

readers, allowing discussions to remain respectful even when addressing sensitive issues. Thus, Bincangsyariah.com has succeeded in translating the ethics of *adab al-hiwār* into measurable and tangible action.



Figure 8. The Dynamics of Preacher-Audience Interaction in the Comment Section Bincangsyariah.com

The dominance of polite expressions in the comment section, such as “may I ask” or “seeking clarification,” demonstrates the internalization of a culture of respect within Islamic communication. Teun van Dijk asserts that lexical choices reflect the hierarchical structures and social values of a community. In this context, the hierarchy of knowledge is acknowledged while avoiding authoritarian tendencies (Dijk, n.d.). M. Quraish Shihab emphasizes that ideal religious dialogue should be based on compassion and uphold the equal right to ask questions, rather than relying on the intimidation of scriptural authority (Haq, 2025). The combination of respectful diction, space for inquiry, and scholarly clarification fosters a constructive discursive atmosphere. As a result, controversial topics such as *tahlilan* or music can be discussed without triggering verbal attacks, which remains a rare phenomenon within the comment culture of offline da’wah platforms.

The phenomenon of sharing personal experiences, such as stories of converts (muallaf) or Islamic parenting narratives, confirms Wenger’s concept of communities of practice, where knowledge is generated through the lived experiences of members. This practice enriches the content, as da’wah discourse becomes directly intertwined with everyday contexts, rather than being confined to normative texts alone. Abou El-Fadl emphasizes the importance of narrative empathy in building a “compassionate ethics”

(*ethics of rahmah*) within the public sphere (Fanani & Iswanto, 2023): Bincangsyariah.com facilitates this by providing a comment section that is open yet moderated. This interactivity encourages the exchange of experiences across different ages, genders, and backgrounds, embodying the spirit of a digital *ummah*. In other words, the site serves a dual role: as a provider of religious knowledge and as a supportive community platform.

The openness of discourse is also evident when the editorial team accepts reader corrections regarding transliteration errors or inaccurate scriptural references, and subsequently revises the articles publicly. Fairclough refers to this kind of response as reflexive discourse practice, a self-aware and revisable form of discourse aimed at ensuring accuracy. The Islamic communication ethic of *amānah* (trustworthiness) is clearly reflected here, as religious knowledge is treated as a public trust whose authenticity must be safeguarded. This act of public correction strengthens the site's scholarly legitimacy while Bincangsyariah.com does not merely disseminate da'wah, but also cultivates an ecosystem of learners that is adaptive, transparent, and ethically grounded.

CONCLUSION

This study demonstrates that Bincangsyariah.com has successfully implemented a moderate, contextual, and transformative Islamic communication approach in the realm of digital da'wah. Through its friendly tone, systematic writing structure, and selection of contemporary themes, the site conveys Islamic messages in an inclusive and dialogical manner. Core values of Islamic communication such as *sidq* (truthfulness), *amānah* (integrity), *hikmah* (wisdom), and *adab al-hiwār* (etiquette of dialogue) are consistently reflected both in the texts and in audience interactions. This strategy positions Bincangsyariah.com not merely as a transmitter of religious messages, but as a facilitator of a reflective and civil religious discursive space.

The active engagement of readers in the comment sections indicates a high level of participation, fostering a digital community grounded in *shūrā* (consultation) and respect for differences. This practice aligns with the principles of transformative discourse in

Fairclough's theory, wherein da'wah is not limited to delivering doctrinal content but also reshapes communication culture to become more open, empathetic, and intellectually grounded. As such, Bincangsyariah.com serves as a potential model for Islamic digital da'wah that is responsive to the demands of contemporary times while maintaining the authenticity of Islamic values and ethnics. These findings also reinforce the importance of integrating Islamic communication ethnics with digital strategy as a foundational pillar of modern da'wah.

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